

The Preface.

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Were it not that I have spoken of these things afterwards, and fear being tedious, I should have shewed, that 7. Baptizing, 8. Congregating the Assemblies, 9. Administring the Lords Supper, 10. Guiding the Assembly in the whole publick worship, 11. Blessing the people at the dismissal, and 12. Absolving the penitent; and more then all these were the works of the ancient Episcopal function. And now I leave it to the Conscience of any man that hath a grain of Conscience left him, whether one man be able, were he never so willing, to do any one of all these duties, much less to do all of them for many hundred Parishes? Can a Bishop teach them all, and Catechise and confer with all, and counsail, and comfort, and admonish all, and Govern all, and try all cases of every scandalous impenitent person of so many thousand, and Censure, and Absolve, and Confirm, and Try them for Confirmation, and receive all the Churches stock, and be the Overseer of all the poor, and take care of all the Orphans and Widdows, and visit, counsail, and pray with all the sick, and guide every Congregation in publick worship, and give the Sacrament to all, and pronounce the Blessing in every Assembly, &c. and this for a whole County or more? O wonderful, that ever this should become a Controversie among men, that vilifie others as unlearned and unwise in comparison of them? I must lay by respect to man so far, as plainly to profess, that I take these for such errors as must need proceed from want of Piety and Conscience, and practice of the duties that are pleaded for. If these men did not talk of Governing a Church, as those talk of Governing a Navy, an Army, or a Commonwealth, that never set their hand to the work, it is not possible sure that they should thus err. O how many Bishops never tried what it is to Govern the Church, or faithfully perform any one of all these works! I solemnly profess, that with

the help of three more fellow Presbyters, and three or four Deacons, besides the greater help of abundance of Godly people here in their places, I am not able to do all this as it should be done, for this one Parish. And yet the greatest part of our trouble is taken off, by the refusal of the multitude of the ungodly to come under Discipline, or be members of our Pastoral charge. Sirs, these are not scholastick speculations! The everlasting Joy or Torment of our people lyeth upon the successful performance of these works (as we that are Christians verily believe) And therefore to Dispute, whether One man should do all this for a Diocess, is all one as to Dispute, whether it shall all be undone or no? and that is, whether we shall give up our Countries to the Devil or no? And shall the Prelatical Controversie come to this? You have no way to avoid it, but by Delegating your power to others, and casting your work upon them. But you confess that this was never done in Scripture-times, there being then no Subject Pesbyters to whom it might be committed. And by what authority then can you do it? Can Episcopacy be transferred by Deputation to another? This is long ago confuted by many writers, Popish and Protestant. Do the work by another, and you shall have your wages by another. And what is your Office, but your Authority and Obligation to do your work? He therefore that you commit this to is a Bishop. So that this is but to make us Deputy Bishops. And if so, let us call them Bishops.

I have read many of your writers of late, that say we have no Government, and saith one of them, the Presbyterian Government was never yet set up in any one Parish in England] These are strange things to be reported to English men. Perswade the world next that no man in England hath a nose on his face. Is it not known that the Presbyterian Government hath been exercised in London,

don, in Lancashire, and in many Counties, these many years? And what Government is it that you think we want? The people are guided in the matters of God by their severall Pastors. The Pastors live in Concord by Associations in many Countries. Both Pastors and People are Governed by the Magistrate: And what need we more? Look into this County where I live, and you shall find a faithful, humble, laborious Ministry, Associated and walking in as great unity as ever I read of since the Apostles daies. No difference, no quarrels, but sweet and amicable Correspondency, and Communion, that I can hear of. Was there such a Ministry, or such love and concord, or such a godly people under them in the Prelates reign? There was not: I lived where I do: and therefore I am able to say, there was not. Through the great mercy of God, where we had ten drunken Readers then, we have not one now: and where we had one able godly Preacher then, we have many now: and in my own charge, where there was one that then made any shew of the fear of God, I hope there is twenty now: And the Families that were wont to scorn at holiness, and live in open impiety, are now devoted to the worship and obedience of the Lord. This is our loss and misery in these times which you so lament.

3. But perhaps you will refuse Communion with us, because of our differences from you in doctrine about the Controversies called Arminian. But the fierceness of many of you hereabouts doth serve but to discover your ignorance and uncharitableness. The Papists that differ among themselves about these points, can yet hold Communion in one Church: and cannot you with us? Will you be fiercer against us then the Jesuites against the Dominicans? Nay we go not neer so far as they. We cleave to Augustine, and the Synod of Dort, who own not Physicall Predetermi-

nation, and meddle not with Reprobation antecedent to foresight of sin, and who confess a sufficiency in Christs satisfaction for all. And yet must we have those impotent clamors, with which the writings of Mr. Pierce and other such abound? Why then do you pretend to follow the Church of England, which Mr. Hickman hath shewed you plainly that you desert? Many of the biggest meer Arminians are charitable peaceable men, that hate separation from their Dissenting Brethren. Curcellaus is one of the most eminent men living of that way. And how charitable and peaceable an Epistle hath he writ before D. Blondels book de Papissa Joanna? And I hear that Mr. Hoard, the Author of the Book called Gods Love to mankind, lives in peaceable Communion with the Neighbour Ministers in Essex. And I have had Letters from many of that way with whom I Correspond, full of Christian Love and Piety, and hatred of calumny and separations. But verily I must tell you, that when we find any of you in your writings and Sermons making it your work to vilifie the Ministry, and with the Quakers to make them odious to the people, and making your jeers, and railing, and uncharitableness the life of your Sermons, we cannot but suspect that you are Popish Emissaries, while we find you in their work, or else that you are Malignant Enemies, and of the serpentine brood, whose heads shall shortly be bruised by the Lord.

4. And if it be the disuse of your Common Prayer that you separate from us for, I would know of you, whether you would have denied Communion with all that lived before it had a being. If this be your Religion, I may ask you, where was your Religion before Luther? before King Edwards daies? If you say in the Mass book (and what else can you say?) I ask you then, where was it before the Mass book had a being? Would you have denied Communion

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nion to the Apostles and all the Primitive Church for some hundreds of years, that never used your Book of Common Prayer? will you still make things indifferent, necessary?

2. One word to those of you that follow Grotius: I have shewed that he professeth himself a Papist, even in that Discussion which Mr. Pierce so magnifieth as excellent, I hear Mr. Thorndike and others defend him: and some think I injure him by calling him a Papist. Wonderful! what will not be a Controversie among learned men? Are we faine among such that deny him to be a Papist, that professeth expressly to be satisfied, if evil manners be but corrected, (and school-opinions not imposed) which are contrary to Tradition and all Councils? and that professeth to own the Creed and Council of Trent, and all the Popish Councils whatsoever, and the Mistriship of Rome, and the Catholick Mastership of the Pope governing the Catholick Church according to these Councils? What is a Papist if this be none? I refer you to my Evidence in the Discovery of the Grotian Religion, and the first Chap. of the second Part of my Catholick Key, replying to Mr. Pierce. Confute it rationally if you can. I shall now only desire you when you have read River, to read a Book called Grotius Papizans, and to hearken to the testimony of an honest, learned Senator of Paris, that admired Grotius, and tells you what he is from his own mouth: and that is, Claud. Sarravius, who saith in his Epistol. pag. 52, 53. ad Gronov. [De ejus libro & libello postremis interrogatus, respondit plane Milleterio Consona, Romanam fidem esse veram & sinceram, soloque Clericorum mores degeneres schismati dedisse locum; adferbatque plura in hanc sententiam. Quid dicam? Merito quod falso olim Paulo Agrippa *tu mundus se ipse parat* *eis parat non potest.* — Deploro veris lachrymis tantam jacturam] Here you have a credible witness, that from his

his own mouth reporteth it, that our Reformation was to Grotius a schism, and nothing but the ill manners of the Clergy gave us the opportunity. And pag. 190. Epist. ad Salmas. [Vis ergo me exerte dicere quid sentiam de postremo Grotii libro? & an omnia mihi in eo probentur? Rem rogas non magnam, nec adeo difficilem, quemque expedire promptum est. Tantum abest ut omnia probem, ut vix aliquid in eo reperiam, cui sine conditione calculum apponam meum. Verissime dixit ille qui primus dixit, Grotium Papizare. Vix tamen in isto scripto aliquid legi quod mirarer, quodve ἀποσδοκασίῳ occurreret. Nunquid enim omnes istiusmodi ejusdem authoris lucubrations erga Papistarum errores perpetuam συγκατάθεσιν & πύξιν, erga Jesuitas amorem, erga nos plus quam Vatinianum odium produunt & clamant: In Voto quod ejus nomen præfererat, an veritus est hæc προσαμένως profiteri?]

Had none of you owned Grotius his Popery, I would never have charged it on you. But when Grotius himself glorieth of his adherents in England, and so many of you plainly defend him, and profess your owning of those books, and those doctrines in which his Popery is contained, (if ever Popery were known in the world) I must then crave your pardon, if I think somewhat the worse of Popery, because they that hold it are ashamed of it. For I abhor that Religion which a man hath cause to be ashamed of, and will not save him from being a loser by it, that owneth it, and standeth to it to the last. And I think that man hath no Religion, who hath none which he will openly profess and stand to.

I have at this time but these few requests to make to you, which I beseech you to answer without partiality.

1. That you will seriously consider, whether it be truly Catholick, to unchurch us, and so many Churches of Christ

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as are of our mind, as your partakers do? Because Catholicism is your pretense, consider whether you be not further from it then most people in the world?

2. Because I conceive this Book is not suited to your great objections, I desire your perusal of another that comes out with it, called A Key for Catholicks, especially the second Part, and if you cannot answer them, take heed how you continue Papists.

3. While you hold us for no Ministers or Churches, or Capable of your Communion, it is in vain for us to hope for Communion with you: but we desire that you will consider of those terms of a more distant sort of Communion, which there I have propounded in the End of the first and second Part: and deny us not that much.

4. At least we beseech you, that while you are Papists, you will deal openly, and no worse with us then sober Papists that speak according to their Consciences use to do. Do not let it (as the Lord Falkland speaks) be in the Power of so much per annum (nor of your factious interest) to keep you from professing your selves to be what you are; and do not make the Protestant name a meer cloak to secure you in the opposing of the Protestant Cause, and follow not the example of Spalatensis, and the Counsel of Campian and Parsons, in feigning a sort of Doctrinal Puritans, and railing at Protestants under that name. Deal with us but as sober Papists do, and we shall take it thankfully. How highly doth Bodin a Learned Papist extol the Presbyterian Discipline at Genevah from its effects, when among many of you it hath as odious titles as if it were some blasphemous damning thing. What sober Papist would talk as Mr. Pierce doth [p. 30. of the great abomination of the Presbyterian Directory,] and not be able to name one thing in it that is abominable. Is it a great abomination to exhort and direct men to preach, and pray, and
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praise God, &c. ? If it be the Omission of his forms and Ceremonies, that is no Part of the book ; and if it be some Directions that are against them, they that revile the Common Prayer book, as most Papists have done, or they that count such Ceremonies and Forms indifferent things, as others have done, have little reason to account that so great an abomination that directeth men to omit them. What abominable thing is imposed by the Directory ? Tell us if you can. What excellent things doth Thuanus speak of the Presbyterians or Calvinists ? and how highly doth he extol the most of their Leaders or Teachers whom he mentioneth ? But to Mr. Pierce ; what a bloody perfidious sort of men are they, unfit to live in a Commonwealth ? And to Grotius ; the Protestants are not only of bad lives, but by the Power of their Doctrine they are such. I have shewed you in my Key for Catholicks how great the praises of Calvin are in the mouth of Papir. Massonius, and other sober Papists : and the same may be said of others of our Divines, who are mentioned by you with most calumniating odious words. Even Maldonate the Jesuite, when he is railing at the Calvinists, confesseth of them, (in Matth. 7. 15.) that [Nothing was in their mouths but, the Lord, and our heavenly Father, and Christ, and Faith ; an Oath was not heard : nothing appeared in their deeds, but Alms-deeds, and Temperance, and Modesty] Is this like your language of them ? Nay, if Satan had dictated to him, how could he have uttered more falshood and detestable calumination then Mr. Pierce hath done, p. 73. when he saith [were Hacket, Lancaster, Arthington and others hanged for Non-conformity ? or was it nothing but Ceremonial which Coppinger, &c. designed against the lives of the whole privy Council, and against the person of the Queen ? were not Cartwright, and Travers, and Wentworth, and

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Egerton, and other Presbyterian Ministers privy to the plot?] *The Lord will rebuke this slanderous tongue. Did ever Cochläus, or Bolseck go beyond this man? How fully is it known that Hacket and his Companions were Grundletonians or Familists, just such as James Nailor, and the Quakers, (who are far nearer the Papists then the Puritans or Presbyterians) and that they madly came into London, Coppinger and Arthington, as his two Prophets, proclaiming Hacket to be Jesus Christ; and that for obstinate insisting on this Blasphemy, Hacket was hanged, and dyed blaspheming, and Arthington upon his Repentance published the whole Story of the beginning and progress of the business, as you may see it in the Book called Arthingtons Seduction. In which their madness, blasphemy, or any Treason of theirs or others, this man might as honestly have said, that Augustine, or Luther, or Cranmer had an hand, or were privy to the plot, as Cartwright, Travers, and such Presbyterian Ministers. What he hath read in Bancroft, I know not, nor much regard, till Bancroft himself be better cleared of what he is by writers charged with, concerning Ficlerus, Dolman, &c. and while he was known to be the most violent persecutor of the Puritans. But I see as the Papists will take it for a currant truth, that Luther was fetcht away by the Devil, and that Calvin was stigmatized for Sodomy, and dyed blaspheming, &c. if they can but say, that one Cochläus or Bolseck of their own hath spoke it; so such men among us dare tell the world the most odious falsehoods of Cartwright, Travers, and the presbyterian Ministers, if they can but say, that Bancroft said it before them. And now the rest may take it as unquestionable, when Mr. Pierce hath said it. Do these men believe that there is a day of Judgement? If they do, they make but lamentable preparation for it. And his assertion pag. 77.*

that [Excommunicating Kings and killing them is the doctrine of the Presbyterians] and much more of his writing is of the same kind. To this I have given him an Answer in my Key for Catholicks, where he shall see whether Papists or Protestants are for King-killing? Had you not gone so far beyond such moderate Papists as Cassander, Hospitalius, Massonius, Bodin, Thuanus, &c. in your enmity and bitterness against the Protestants, as clearly to contradict them, and to speak blood and venom, when they speak charitably, and honourably, we might have had more peaceable neighbours of you, though none of your Communion.

And I suppose that those who separate from us, as having no true Ministry or Churches, would have all these Ministers that they take for none, to be silenced and cast out. I do not think you will deny this to be your desire, and your purpose, if ever you should have power? And if so, what men are you? and what a case would you bring this Nation in? To your Objections I have answered in this book, and said somewhat more to you in another Preface. And upon the whole matter am forced now to conclude, that it is an Enmity to holiness in unsanctified hearts that is the principal cause of our distance and divisions; and that the way to convince such men, as too many are that we deal with, is not Disputing, but praying to the Lord to change their hearts: And that if we could once persuade them but to the Love of God and Holiness, and to a serious practice of Christian Religion, and (if they be Bishops) to a faithful practice of those works of a Bishop which they confess are his duty, and to try Church-Government before they plead for what was never tried by them, our Controversies would then be ended: they would never more plead for such a Prelacy that destroyeth Piety, and Discipline, nor never revile the Servants of the Lord:

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nor never desire so much to promote the work of Hell, as the casting out all that they account no Ministers, and the casting off of all that they account no Ordinances or valid Administrations, would be. Farewel Disputing with such men, in order to their Conviction, and an healing peace.

Hoc non est artis, sed pietatis opus.

P O S T S C R I P T.

W Hat the Publisher of Dr. Stewards Sermon doth mean by his Commending it to my Consideration, when there is not a word in it that I am concerned in more then he, I understand not. If he thereby intimate, that I charged Dr. Steward to be of Grotius's Religion, or any other that disowneth it, he egregiously abuseth his Reader and himself. If he intend to argue that none of the Prelatical Party were Grotians, because Dr. Steward was not: Let him prove his Consequence; I disprove it, 1. From the testimony of Grotius himself. 2. From the mouths and books of those that have owned Grotius among us, even since they were acquainted with his judgement, and have owned his *Votum & Discussio* in particular. If his meaning

be that [Dr. Steward was a *Grotian*, and yet no Papist: therefore *Grotians* are no Papists] one branch of his antecedent is false: Either he was no *Grotian*, or he was a Papist. Again I profess, that it is far from the desire of my soul, to raise so much as the least suspicion on any that own not the Doctrine and Design of *Grotius*. Disclaim it, and we are satisfied. Dr. *Heylin* was taken for as hot an antipuritan as most in *England*: and yet (in a moderate Letter to me) he disclaimeth *Grotianism*: which I mention, partly lest any, by my naming him on another occasion in that Book, misconceive me to have accused him of this, and principally to discourage the defenders of *Grotius*, when such men as Dr. *Heylin* and Dr. *Steward* are against them.

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ERRATA.